The Bombay Guardian.

VOL. XIV.—New Series.] SATURDAY, DECEMBER 12, 1868. [No. 41

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Out of 86 candidates for the First Examination in Arts, Bombay University, 40 have passed, all from the Elphinstone (26) and Deccan (14) Colleges. One of the Elphinstonians is also from the Free General Assembly's Institution. Seven students have passed for the B. A. degree,—3 from the Elphinstone, and 4 from the Deccan College.

—Calcutta and Bombay are gradually coming nearer. We remember when the *Friend of India* of one week was delivered here on Friday or Saturday of the next. One after another all the days between Sunday and Friday have been dispensed with, and the last *Friend of India* was received here on Sunday. Calcutta is now only three days removed from us, by post. We believe it is now possible to go by rail from Bombay to Jubbulpore, partly by lorry, and crossing the rivers as you best can. A through train for passengers from Bombay to Calcutta could surely be arranged, with a little ingenuity, long before the time fixed for the opening of the line.

—Lord Mayo and Lord Napier left Suez in the Feroze on the 1st inst., and could easily be in Bombay on Monday next. They are not however expected till the 18th, Friday. There is to be a 'brilliant reception.' The cards of invitation make no mention, however, of Lord Napier.

—It is to be hoped that the continued low price of cotton in Liverpool may lead the Natives of this country to resume the cultivation of grain which was relinquished for this, as was supposed, more profitable crop. It is becoming every day more evident that the neglect of grain cultivation is most perilous to India.

—If we may believe the telegram, the Duke of Argyll is to be the Minister for India,—a highly satisfactory appointment.

We have been favored with copies of the following works:

"Municipal Affairs in 1868, by J. Martin Wood."

"High Court Reports, Vol. v. Part 1."

"Sapta-Shati or Chandi-Pat."

Diocesan School, Byculla.—The annual distribution of prizes and treat to the children of the above school will take place at the school-house, Clare Road, Byculla, (close to the Byculla railway station), on Tuesday, the 15th instant, at 4-30 p. m. The Hon'ble Mr. Justice Warden will take the chair. The attendance of the friends of the children and of the public generally is particularly requested.

We have placed in our correspondence columns a letter from the Rev. G. Martin, of the U. P. Mission, Nusseerabad, giving an account of the distress there prevailing and of the relief measures inaugurated by the missionaries. In the presence of this great calamity, the missionaries have remembered that they were the representatives of the Church of Christ, and have gone forward with the means at their disposal, in the confidence that the generosity of Christian communities elsewhere would endorse what they had undertaken in this frontier station. We earnestly and trustfully commend this matter to the Christians of Western India; and shall be very happy to receive any contributions that may be forwarded us.

A large number of earnest Christians from all parts of the kingdom, came together October 28-30, at Mildmay Park, on the invitation of that devoted servant of the Lord, the Rev. Wm. Pennefather, of St. Jude's church, Islington. They were of all denominations, but no one, we are told, could gather from their addresses to what denominations they belonged. For the three successive days the following subjects were chosen for consideration: God glorified in the life and death of his Son,—in the fruitfulness of his people,—in the unity of his people.

The volume of the Royal Society's Proceedings just received, contains a letter to the President from Captain C. T. Haig, R. E. giving an account of Spectroscopic Observations of the August Eclipse. As is well known here these observations were made in conjunction with Captain Tanner and Mr. Kero Laxumun. The sky was unfortunately obscured till after the total phase was over; but then, at the last moment, the veil was lifted for about three quarters of a minute; and so admirable and complete were all the arrangements, that this brief and tardy interval sufficed for some important observations. Spectra of the red flames were obtained; they were found to be much more brilliant than the spectrum of the corona. These flame-like prominences are said to be of a rose-madder color, and are described by Captain Tanner as composed of smaller tongues of flame parallel to the general axis of the flame, so that they had a streaky appearance and a ragged edge. The flames were almost exactly opposite the spots on the sun's disk.

In the same volume is a letter from the Governor of Labuan (Mr. J. Pope Hennessy) who was favored with an unclouded sky. The first of the rose colored protuberances was about one sixth of the sun's diameter, and the whole of it appeared at once, as if a veil had been withdrawn. It was in color transcendently beautiful. It was visible for six minutes. The other protuberances differed in color. One of them suddenly seemed to spread towards the right until it ran round one fourth of the circle. We should infer from this that these protuberances are simply optical effects, and that the matter of which they are composed encompasses the sun, though it is only visible here and there and under certain conditions.

In this volume there is also a very elaborate and interesting paper by G. Johnstone Stoney, on the Physical Constitution of the Sun and Stars. Mr. S. considers the sun's photosphere to consist of a stratum, brighter in the part nearest the sun, duskier above, and this duskier portion to consist of clouds precipitated from vapor. He attributes to the sun an atmosphere of hydrogen far overlapping all the rest; then, at a profound depth, sodium and magnesium, reaching nearly to an equal height; next, much further down, calcium; then, chromium, manganese, iron, nickel and cobalt; then, copper and zinc; lastly, after a vast interval, barium. The sun's atmosphere greatly increases in density at the photosphere.

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LEGAL ANOMALIES.

In a legal point of view India is a Confederacy. There is the Hindoo law, the Mahomedan law, the Parsee law, and we know not what others, which are incorporated into the law of the land, and matters relating purely to the concerns of either of these religious bodies are determined by their own law, the law of the dominant race coming in to determine matters of a less restricted character. However, it has come gradually to be seen that these class laws have elements of bigotry in them to which it is not fitting that the state should be a party. Hence the necessity of the *lex loci* Act by which Hindoos were deprived of the power of stripping the convert of his share in the ancestral property. The British Indian Association of Bengal has not to this day been able to reconcile itself to this law, and quite recently sent up a protest against it to the Viceroy's Council. It seems to that body a hardship that Hindoos should not be allowed to persecute those who find reason to renounce their paternal religion. And now the Brahmos are bringing to the notice of the country's legislators, that those who separate themselves from orthodox Hinduism (without becoming Christians) have no legal sanction for any marriages they may perform; such marriages are invalid and their offspring illegitimate. A bill to legalize such marriages has been introduced into the Legislative Council of India, and ably advocated by Mr. Maine. We make the following extract from his address:

"It is said that we are bound to protect the native religions to the extent of forbidding their adherents to desert them, except for a recognised religion. There is no doubt that there is some

sort of indirect protection to native religions given by this state of the law of marriage in the existing condition of native society. Now, can we continue this protection? I think we cannot. Take the case of the applicants for the present measure. They say that the ritual to which they must conform, if they wish to contract lawful marriages, is idolatrous. I don't use the word offensively, but merely in the sense in which a lawyer in the High Court is occasionally obliged to speak of the family idol. They say that the existing Hindu ceremonial of marriage implies belief in the existence or power of, and worship addressed to, idols. No doubt there are some of the Brahmos who have as little belief in these beings as the applicants, but still do not object to go through the ritual; and, naturally enough, they exhibit considerable impatience at the scruples of their co-religionists. But that is only a part of the inevitable history of opinion. The first step is to disbelieve; the next to be ashamed of the profession of belief. The applicants allege that their consciences are hurt and injured by joining in a ritual which implies belief in that which they do not believe. Now, can we compel them to submit to this ritual? Sir, nobody can feel more strongly than I do, that we are bound to refrain from interfering with native religious opinions, simply on the ground that those are not ours, and that we are bound to respect the practices, which are the expression of those opinions, so long as they do not violate decency and public order. That is the condition of our government in this country.

"Can we refuse the relief? I think we cannot. I think the point is here reached at which it is impossible for us to forget, that we do not ourselves believe in the existence or virtue or power of the beings in whose honour this ritual is constructed. And I say this the more confidently, because I believe that such a doctrine is in the true interest of the sincere believers in native religions. If we once begin trampling on the rights of conscience, it is very far from certain that the process will continue for the advantage of native religions. The members of these communities have the strongest reason for maintaining the absolute sacredness of the rights of conscience."

We hope that the Legislature of the country may hasten to purge itself from the old leaven of bigotry that has so long been favored by the strange principle of confederate laws. While Caste is allowed to tyrannize over its members, and even over those who are struggling to get free from it, Patriotism can have no development. These two, Caste and Country, are contrary the one to the other. The British Indian Association may as well dissolve itself, if it can find no fitter scope for its exertions than the remonstrances which it has urged against this bill. One of its objections is that it legalizes marriages between members of different castes. With regard to this, Mr. Maine very happily replied that it remained to be shown that such marriages were necessarily illegal in Hindoo law; they were considered improper, were commonly condemned, but the proof that they were invalid, remained to be seen. We wish that he had gone a step further and said that the English law could not deprive adults of the right to enter voluntarily into the marriage compact. Instead of this, he closed his argument with the following words:

"In my humble opinion, there can be no worse penalty on improper marriages than the disallowance of such marriages. Such a penalty has almost no characteristic which should distinguish a penalty. As regards those persons who directly join in the supposed offence, it falls on the more scrupulous and leaves the less scrupulous untouched. But in fact it hardly falls on the supposed offenders at all. It is really imposed on the children, who are dishonoured through life for an offence in which they could not possibly have participated. If it be really necessary for us to protect the native religions by forbidding marriages not celebrated with their rites, it is much better that we should effect this by any direct civil penalty, or, if necessary, criminal penalty, rather than by the disallowance of the marriage."

Would such marriages be legal or illegal? If legal, why punish? If illegal, then what change would be made by a law imposing penalties.

IDOL-FEASTS AND CHRISTIAN GUESTS.

We are very glad to find our contemporary the *Times of India* speaking as follows of the attendance of Europeans at the festival of Bhówani Shunkur:

"Europeans ought not to attend such festivals; and if Mr. Venayek were well-advised he would not again issue invitations to them to do so. Let Mr. Venayek choose, or make, some other occasion of inviting European gentlemen to Sunkersett House, when they may accept the hospitalities he so courteously offers, without loss of self-respect, or sacrifice of Christian principle. The comments of the *Guardian* are, we think, most necessary."

A correspondent of our contemporary takes a different view. He says:

"It is simply preposterous to suppose that Mr. Venaikrao invites European gentlemen and ladies, and that they accept such invitations, for the purpose of doing honour to any idol, or to join in any festivities for that purpose. I look upon idolatry with abhorrence, but I decline to give evidence of my Christianity by treating with contempt the genuine and well-meant hospitality of a good citizen such as Venaikrao."

If the fête was not in honor of an idol, then of course there is no impropriety either in the invitation or in its acceptance. But the writer is singularly misinformed. It is known to the entire community that the festival is in honor of Bhowani Shunkur whose temple, erected by the late Mr. Jugonnath Sunkersett, is in the very grounds in a portion of which the guests were received. Numbers of disgusting *gosavis* covered with ashes from head to foot, live in the portion of the grounds which is consecrated to the temple; and the sound of the bell which wakes the idol every evening at 7 o'clock, is heard in all the neighbourhood. The annual festival in honor of the goddess takes place at the full moon of Margáshirsh; all the grounds are illuminated, there are fireworks, there is a public *yatra*, and in addition to this the wealthy patron of the temple invites his European friends to witness and partake in the festivities. He does not of course ask them to make an offering to the idol, nor does he introduce them to her stone ladyship; but the whole festival is in honor of this goddess. The correspondent says he looks upon idolatry with abhorrence.. He views it no doubt as a grievous dishonor to the majesty of God, as a violation of the divine command, and as calculated to degrade and demoralize the people that practise it. Is he then acting the part of a friend to Mr. Venayekrao Jugonnathjee, when he joins him in the celebration of this festival? Will not his conduct be naturally viewed as declaring in the most emphatic manner possible, that he has no sympathy with the narrow views of those who denounce idolatry, and who regard it as a God-dishonoring system?

Let us substitute a person for the idol. Let us suppose Nana Saheb accommodated in the temple grounds, and a grand fête given in honor of him. Invitations are sent to Europeans; they are informed that they shall not be presented to the author of the Cawnpore atrocities; shall not even see him; would they accept the invitation?

Another "guest" writes to the *Times of India* and we are now favored with this argument. If Mr. Venayek Jugonnathjee were in England and were to attend a Christmas pantomime, would it be fair to accuse him of countenancing Christianity? This is a parallel case, if a triangle has parallel lines. If Hinduism required its adherents to believe that the worship of the one living and true God was a great sin, and the rendering of honor to Christ as an unpardonable iniquity, if it represented Christianity as a baleful religion fatal to all the best interests of humanity; then, if Mr. V. J. was invited to a Christmas festival, he would doubtless inquire if the festival, wys understood by those who conducted it to be in honor of Christ, and to have a distinctively Christian character, and would regulate his conduct by the answer he received. If the answer should be to the effect that there was nothing whatever of a religious character in the entertainment, he might go if he felt disposed; but there would be surely no parallel to the case we are discussing. If the answer should be that the festival was in commemoration of the birth of Christ as the Saviour of the world, and that there were to be religious services in honor of him in a church in the very grounds which he is asked to visit, it is very certain that he would reject the invitation with surprise and scorn, unless the view taken of Christianity by Hinduism is very different from what we above, for argument's sake, pictured it. In reality, Hinduism has no law against Christianity analogous to the Christian law against idolatry. It is true that the father of Mr. Venayek Jugonnathjee exerted himself (successfully) to have M'Culloch's Reading Book removed from the list of books studied in the Elphinstone School, because it contained the Ten Commandments. But the almost universal opinion of Hindoos is that all religions are good and true for those who are born in them. As. Mr. V. J. S. would settle the question proposed by his "guest," by a reference to his shastras, so a Christian will settle the question of *his* duty by a reference to the book which he believes God has given for the guidance of mankind.

"What agreement" says the Apostle Paul, "hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Therefore come out from among them and be separate and touch not the unclean thing, and I will receive you, and will be a Father to you and ye shall be my sons and daughters, saith the Lord Almighty."

We are exceedingly glad to see anything like good feeling between Europeans and the Natives of India, and think there might well be much more of social intercourse than there is. And in order to this there is not the slightest necessity of any compromise by Christians of the important truths committed to them.

JUDAISM AND RITUALISM.

We ought by this time to be accustomed to the Latin style of Anglo-catholics; we are free to confess, however, that the strangeness of this language in men professing to hold and teach the articles of the Church of England, is more startling and more repulsive the more we hear of it. The tone of the *Madras Churchman* is just the echo of that which characterizes the Ritualistic organs of England. In extracting the following re-

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

marks from its columns we take the liberty of italicizing a few passages:

"Men frequently say that they will have nothing to do with Penance, because they believe they can only be saved through our Lord's Sacrifice on the Cross—it is true Christ died that He might become the Saviour of all men, especially of those who believe; but that great truth is no better a reason for their turning away from the channel which our Saviour has appointed for the cleansing of sinful souls with His Precious Blood through the agency of the Holy Ghost *and the ministry of His priests,* than it would be for their refusing Holy Baptism, and the Sacrament of His Body and Blood. Then with grief we have noticed that many who call themselves and are called by others—good churchmen—make a point of turning their backs on God's Altar, *just as the Incarnate Word is about to come down upon it.* There can be no doubt that the Law of the Church of England, in common with the law of the rest of the Catholic Church, is that all should be present at the Holy Mysteries, whenever possible, *at least* on Sundays and Feasts of Obligation, to worship the Lamb of God *truly present under the form of bread and wine,* and to offer to the Father the Merits of that adorable victim, 1st. As an act of adoration, for we we have nothing else to offer Him which is worthy of His slightest regard, except it be offered indeed through and in Jesus Christ, in Whom alone the Father is well pleased; 2ndly, As a Sacrifice of Thankgiving, for all the mercies and blessings we have received; 3rdly, As a sin-offering, to plead for our pardon; 4thly, As an act of Supplication for mercies. Then each one of us ought to offer the Sacrifice for our own special intention, *e.g.*, for spiritual or temporal gifts for ourselves, or friends, for sick friends, for the conversion of the ungodly, according to our inclination or necessity."

Again:

"Our Lord says that if we would be His disciples, we must take up our Cross; the smart of Confession is a cross indeed, especially to sensitive minds. If people, though, are afraid of but one of their follow-creatures, knowing what they really are *now*; what will they do in the great and terrible Day, when every one of their evil thoughts, words and deeds will be revealed in the presence, not only of their fellow-sinners, but also in that of the Holy Angels and all the Saints of God, before the Judgment Seat of the One Perfect Man, Christ Jesus, amidst the jeers of the devils. Confession has much to do with our remarks on frequent Communions. We can quite understand those who neglect Confession, fearing to receive the Holy Communion into their sin-stained souls and bodies. But *Confession* and *Sacramental Absolution were instituted by our* merciful *Redeemer* for the very purpose of cleansing us from *all* sin by His Most Precious Blood."

Observe the drift of all this. It is to magnify the office of 'the priest' by making the salvation of men depend upon sacraments which are in his hands. Paul magnified his office as a preacher of the Gospel: "Christ sent me not to baptize but to preach the Gospel;" "Unto me was this grace given that I should preach among the Gentiles the unsearchable riches of Christ." We constantly hear him defining the terms of salvation, and never once does he include among them confession to a Priest, Sacramental Absolution, or anything of the kind. "The word is nigh thee; even in thy heart and in thy mouth; that if thou wilt confess with thy mouth the Lord Jesus Christ, and believe in thy heart that God hath raised him from the dead, thou shalt be saved." The New Testament is, from first to last, such an antagonist to everything like priestism, to everything like salvation through a sacerdotal class, that we can well understand the irritation shown by Ritualists because the Gospel is to be admitted into Spain, their openly expressed detestation of Protestantism, their repudiation of the mighty work of the Reformation, the Deformation, as they call it.

The last sentence above quoted shows that while the New Testament continues to be read, it is necessary to get some shadow of argument from it for the system now advocated. There is an implied reference to 1 John 1.5-9. The apostle there speaks of the necessity of confession, but there is not the remotest hint of such a thing as confession to a priest. He is saying that God is light, and that we cannot have fellowship with Him if we walk in darkness, in sin and insincerity, disobeying his commands and denying that we do so. We must receive the testimony of his word as to all our sin, and bring it all to God in confession and contrition and faith in the blood of Christ, and that blood shall cleanse us from all sin.

Ritualism, carefully considered, is just a scheme for the transference of the objects of faith to the region of sense. The utter unwillingness of man to walk by faith is seen in the various idolatries of the world. Men want something that they can see and touch, something that has a local habitation and a name, something that shall relieve them of the necessity of taking for granted the declarations of God's word. This principle rules with Ritualists. Christ has promised to be where two or three are together in his name; *believers* recognize Him thus present with them and have communion with him; but Ritualists substitute for this the descent of the Incarnate Word upon the Altar of God in the transubstantiated bread and wine, and prostrate themselves before a material thing. This is idolatry; but it is idolatry of the kind that is most revolting to God, involving as it does the perversion of the highest truth given to man.

An appeal is made to the Mosaic institutions. God is the same; He changes not; *He once approved of an imposing ritual;* can he disapprove of it now? God once approved of a revelation that was peculiar to the Jews; he now approves of a Gospel whose invitations are to every creature; yet we are not aware that any change in his character is implied in this.

The ritual of the Jews all centred in the great fact that it pleased God, until the times of the Gospel should arrive, to combat the proclivity of the Jews to idolatry, by the institution of a tabernacle, afterwards a temple, where, in the Holy of Holies, he, as the divine King of this people, should receive their homage, accept their sacrifices, and develope in their minds the ideas of his personality, his holiness and his majesty. There was an altar; one only in all the world, where sacrifices were allowable. If the Ritualists can make out a parity that will hold good in these essential particulars, then let them talk about their altar, their priesthood, their vestments. But to do this, they must throw overboard the New Testament, a large part of which is taken up with the exhibition of the temporal nature of the Jewish institutions, their figurative character, and the necessity for the utter renunciation of them, Christ, the end of the law, being come. The splendid vestments of the Aaronic priesthood answered a purpose in their day, but are now become beggarly elements. So fully and so admirably has the inspired apostle of the Gentiles dealt with this matter, that it is almost an impertinence in us to look for arguments against the Ritualists. If, among the Fathers whom they revere, they would include the apostle Paul, and could bring themselves to read in a teachable spirit his epistles to the Galatians, Romans and Hebrews, or if even they would just read the tenth chapter of the last-named epistle, they would see that our High Priest is in heaven, that he was once offered for the sins of many, that the believer has boldness to enter into the holiest by the blood of Jesus, and that Ritualism with its sacrificing priest, its altars, confessors, monks, and the like, is the substitution of a wretched candle for the glorious orb of day. They grope at noonday and wish the rest of the world to shut their eyes and grope.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF THE GOSPELS.—V.

"VERILY, VERILY, *I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*" John v. 24.

The Greek word here rendered 'condemnation' is rendered 'judgment' in verses 22,27 and 30 and 'damnation' in 29. The word has the force of 'a condemnatory sentence' either against persons or their moral acts and opinions. In v. 29 it is opposed, as here, to life. In the original, these classes are both in the present tense: 'hath life' and 'cometh not into condemnation.'

Do you believe that Christ is the Sent of God? that his words are the message of God? that his sayings are truth? The only alternative is to believe him a liar. Conscience compels you to start back with affright from such a position. If ever there was a truth-teller on this earth, Christ was he. Then observe what things are sealed and made forever sure by this 'verily, verily.' Christ is the Life-giver of humanity. Men are without life; they are under condemnation; they are dead; they remain so until the word of God, spoken by Jesus, reaches their heart, is apprehended and embraced by faith; they whose faith thus appropriates the life-giving word, have already everlasting life and are no more exposed to wrath; they who continue in unbelief, excluding the word from their heart, are under condemnation, and shall continue so to be. For my word, says Christ elsewhere, shall judge them at the last day; the very word rejected by them, the everlasting Gospel; no higher truth than this shall give them hope in the judgment-day; for there is no higher truth.

If the word of Christ, received by faith, is alone life-giving, then verily, verily, it is a great and terrible delusion to believe that the baptism of an unconscious infant regenerates. To as many as received him, to them gave he power to become the sons of God, even to as many as believe on his name. 'Born again, not of corruptible seed but of incorruptible, by the word of God which liveth for ever.' Is thy baptism the foundation of thy hope? Christ bids thee make haste to abandon it, and seek with all thy heart the word of life. Is thy hope sustained by the work of 'a priest,' transforming bread and wine to the body and blood of Christ? Not the very body and blood of Christ, much less the forgery of it, can give life. 'Of his own will begat he us with the word of truth.'

Do you profess to believe on Him that sent Christ into the world? Do you say, This sufficeth us; it matters little about the word of Christ? God sending his Son to you puts you to the proof; if you have faith, if you know God, you will joyfully recognize his testimony and submit yourself to it fully

The Jews professed to know the Father; yet turned away from the Father incarnate in Jesus of Nazareth, and showed that there was no being for whom they had a greater hatred. Not this man, but Barabbas. 'He that hateth me hateth my Father also.' 'Neither knoweth any man the Father save the Son and he to whom the Son shall reveal him.'

It is natural for men to look forward to the judgment-day, for the word that shall give them everlasting life. They hope then to hear with rapture the words, Thy sins are forgiven thee, enter into life, be numbered among the redeemed. Alas for those who wait till then to hear the words of absolution from the lips of God. God giveth us everlasting life in the Gospel. We must find there or no where, we must now find there or never, the words, Thy sins are forgiven thee, eternal life is thine. We are saved by faith; the faith that now appropriates the Gospel-offered life; he that heareth and believeth hath everlasting life.

He is not a believing hearer of the word who chooses among Christ's words the more palatable and neglects the rest. This is faith in ourself; in our own judgment; it places Christ at our own bar and reduces him from the position of infallibility to the level of fallible men. Will the great enemy of hypocrisy thank thee for kindly accepting some of his words, and professing to be his disciple while discarding as faulty many of the words which he brought from the Father? He will spue thy offering out of his mouth. Wherein dost thou differ from Judas, but in the persistency of thy lie?

I turn to thee, humble and diffident believer. Thou wouldst not for the world reject any word of Christ, but staggerest at the thought that the evidence of God's acceptance of thee is to be found in thy acceptance of Christ's word. It seems to thee that there must be something beside the word, to authorise thy assurance that thou hast life. But if there is anything beside the word then it is not by faith thou art saved. The physician says, this very drug shall be health to thee; the patient answers, surely not this alone, give me somewhat else. Yes, this alone: 'he that believeth on me hath everlasting life; him that cometh to me I shall in no wise cast out; thy sins are forgiven thee.' Take this word into thy heart, and know that thou hast life; no matter though thy feelings withold their testimony, no matter though Satan clamor wildly; only believe; Christ's word in thee is life. Believe in the dark and Christ shall give thee life The word that has found entrance will keep the door of thy heart opened for the other words of the Gospel to come in; and God in heaven will hear the prayers vitalized by this faith. There is evidence that goes before faith, and there is evidence that follows after. The evidence that goes before, is out of thee, is in the Gospel and in its achievements in the world; sequent evidence shall appear, when the Spirit willeth, in thy changed nature.

Notes from an Interleaved Bible.

Psalm lxiii. 7. What an error it is to suppose that God kept people at a distance under the old dispensation. According to their faith it was unto them as it is to us.

8. This verse corresponds to 'work out your own salvation,—for it is God that worketh' &c.

9. A few seek the soul, to save it, many, to destroy it. All that preach a Gospel that is not the true one; all that please men rather than God; that obey the Church rather than Christ; that address the senses rather than the mind; all that make religion a broad way; almost all the literature of the day. They who do not recognize this condition of things are in great peril. Beware of men, said Christ to his disciples.

11. The mouth of them that speak lies shall be stopped. What a tremendous revolution in human society this presupposes. Alas for the novel writers, in those days, and alas for those to whom such fictions are a necessity. It is high time that those who have the Bible should prepare for such a dispensation.

Psalm lxiv. 3. God's word is quick and sharper than any two-edged sword in the heart that is prepared for it: but the words of the wicked are also a sword of keenest edge to wound the hearts of God's children. No heart was ever more pierced than Christ's, when men called him a deceiver, an impostor, in league with Beelzebub, and when his disciples denied him. But sharp as the words of the enemy may be, they are not able to separate us from the love of God in Christ Jesus.

4. The perfect: they who cannot be tempted or frightened away from God's path. The anger and dislike towards religious people felt by the world, are because the former refuse to be influenced by their example and endeavours. 'Thou shalt show absolute deference to the will of society' is the world's great law; and the penalty of disobedience is ostracism.

6. They search out iniquities: referring not to the iniquities of 'the perfect,' but to their own iniquitous plots, elaborately contrived, deeply laid.

8. Out of their own mouth will I condemn thee.—9,10. Rev. xix. 2, 5.

lxv. 2. It is for Christians to furnish testimony that God hears prayer through Christ, and that there is no other name of efficacy; and God has doubtless a controversy with us because we give not this testimony. O ye of little faith, how long shall I be with you and suffer you?

4. Thou choosest; It is a great honor when the king sends for any one. We shall be satisfied: how many refuse to come to this entertainment.

5. 'Terrible' to our enemies.

8. Unbelievers are made to tremble, while the families of believers unite, morning and evening, in songs of praise.

9. 'The river of God' is a poetic figure for the waters that are cloud-contained.

9-11. Not Nature, but God does all this. Happy are they who see in the changes of the seasons the visitations of God. They who have partaken of the goodness of God's house, find his goodness in the external world. 13. In the fields and in the woods there is perpetual music for those whose ears have been opened.

TRUE CIVILIZATION—

What it is, and How produced.

A Lecture delivered in the General Assembly's Institution, Bombay, by Rev. C. I. Cameron, M, A., December 3rd, 1868.

What is Civilization? is a question for which it is not easy to find an answer. The word in current language has a very indefinite meaning. We hear of many things which are supposed to be civilization, but what civilization is does not seem to be equally clearly or generally understood. The term is employed with the same freedom in connection with India, ancient Assyria, Egypt, Greece and Rome, and modern Europe or America, as if the state of things represented by the word in all these cases were the same or similar. But this usage, however common, is a flagrant abuse of the word. The civilization, whatever we understand by it, of Egypt, Greece or India, with its impure and idolatrous worship, its low state of morals, its cruelty, oppression and slavery, is something very different, even in its most prominent features, from that of modern England or America, with its pure and rational worship, free institutions and humane laws.

But there is a worse and more subtle error than this. The very essence of civilization is confounded with certain results or even accidents of it. Material enterprise, wealth and refinement, an advanced state of scientific knowledge and practical application of the same to the arts of life, are regarded either as constitutiag civilization or being so inseparably connected with it, as to be the invariable proof of its existence.

Now in opposition to this I affirm that neither wealth, commerce, art, science, literature, philosophy, nor any thing else of the kind is in any degree whatever civilization.

It is true that these things are often, say always, found in connection with it. Yet the converse is not true. The presence of material wealth and outward refinement does not by any means imply the existence and operation of civilizing principles or even of moderately civilized habits. Would you call a man civilized who attempted to take your life, even if the attempt were made with such a civilized weapon as a six-barrelled revolver and the man were dressed in a most civilized manner and could even pass a fair examination in all the most valued branches of knowledge?

Civilization then is not an advanced state or even perfection of the human race or of any part of it in physical science, arts or refinement. These are results of human taste and intellect. They are found wherever a community are free from the outward pressure of war and internal harassment of want or civil commotion. They consequently acquire in connection with civilization their highest perfection, because a state of civilization affords the best soil for their development. But to confound them with the essence of civilization is both to commit a gross logical error and a most serious moral mistake.

What then is Civilization?

True Civilization is such a moral elevation of the whole human race in all its families and in all their ranks as renders perfect freedom of individual action consistent with the perfection of social happiness. In other words, Civilization is that state of perfect equilibrium of universal society in which the individual, by an inward moral principle, recognises and performs his obligation to God, to society, and to himself, in whatever position or under whatever form of government he may be placed.

This definition can scarcely be seriously objected to. If by civilization we understand the highest development of humanity, it cannot be denied that it is only in as far as man rises up from the condition of the brute, led by his passions and kept in check by the force of an external and antagonistic law, into a state of free self-restraint, that he deserves to be called civilized.

It may however be said that such a state of society is purely ideal, and has never, in fact, been realized. But it will at least be conceded that if not actually realized, and though very far from being realized, yet it is not impossible. There may exist a tendency in the direction of its realization; and wherever such a tendency exists, it may fairly be regarded as of the nature of True Civilization.

Now the object of this lecture is to show (1) that there does not now exist and never has existed in the world, a force of any kind, political, philosophical or religious, capable of producing civilization as thus defined, except the religion of Jesus Christ, and (2) that His religion has in itself a power adequate to produce all that I have predicated of true civilization, and farther, that, in fact, it is tending steadily and distinctly towards that end.

Let us see what civilization, so called, has generally been.

To pass by many other cases, no one can deny to Greece in one form, and to Rome in another, a very high degree of material greatness. The arts of life were cultivated and attained considerable development. The ruins of innumerable cities, bridges, aqueducts and roads, attest a noble exercise of skill and perseverance. The commerce of these countries, though not the most extensive among ancient nations, was considerable. Philosophy and literature were cultivated with success; and the refinements and comforts of life, at least among a class, received as much attention as in any age or country.

Greece was the home of the fine arts, poetry, architecture, painting and sculpture, and in these architecture and sculpture especially stand still unrivalled and unapproached. And though Rome borrowed her knowledge of the arts from Greece, it was not that Rome had no native school of art to cultivate. Nor, although the refinements of Greek art ill-suited the genius of the sturdy Roman, did Rome by any means fail in the imitation.

In contrast then with the millions of barbarians roaming half naked in search of prey through the forests and wildernesses of Central Europe, these states are called civilized. And if the marks of material greatness of which I have spoken be evidences of civilization, they had a very strong claim to the name. But let us glance at another side of the picture. The civilization, such as it was, was confined to the

few who occupied the highest social position. The mass of the people were little better than the Scythian barbarians on the outskirts of the empire. And if they seemed better, it was only because they were restrained in a measure and for a time by the iron hand of power, which, while it made national prosperity possible, proclaimed the subject people barbarians. Among the ruling classes what was the case? Look at the picture—not a line overdrawn, not a color heightened, unbridled and all but universal licentiousness, insatiable thirst of blood, unbounded lust of gold. The high born and the refined —children and delicate women—could go forth from their luxurious drawing rooms, as the bearded warrior from the camp, as the ruffian from the street, to gloat over the dying agonies of the gladiator in the bloody arena.

The same may be said of the civilization, so called, ancient and modern, of India. That the commerce of India was extensive, that literature, art and science had attained a high—the last a very high—degree of development, both History and Archæological remains bear ample testimony. Both also bear testimony to the gross superstition which enshrouded and debased the minds of the people, the lawless oppression of the Rajahs, and the licentious and cruel character of some of the most cherished religious rites.

Does it require many arguments to prove that such civilization was no true civilzalion? Was that civilization where the common people were the victims or the sport of the nobles; where men for the delight of their fellows engaged in mortal combat or were torn in pieces by wild beasts in the theatre, where slavery was legalized, and the morals of the people were of such a character that the pen of the modern historian refuses to sketch them? Will even the love of country, the pride of ancestry or the clannishness of caste so far blind your sense of what is noble and good as to make you call that civilization, where infanticide and suttee and many other practices equally monstrous, were alike in accordance with law, religion and the moral feeling of the community? Is it not an abuse of the term—a reckless and illogical confounding of necessary results and accidental accompaniments to dignify such a state of things with the glorious name of civilization?

Nor was there in these cases any permanent basis for the material greatness. It arose not from any life in the community at large which would not easily succumb to external influences. Lawless power, of the mob or of the rulers, could at any time mar it. The incursions of savage hordes, in the absence of sufficient physical force to withstand them, could, and did, reduce the highest flight of such civilization to the level of the surrounding barbarism. It was at best but a condition of unstable equilibrium, from which, at any time, it was in danger of rolling down to the depths of savagedom.

We look in vain in such a state of society for any element of true civilization tending to place the social relations of the people upon a higher or more secure footing.

I. It did not exist in any political tendency seeking in process of generations to rise to a just appreciation of the claims of man, and gradually leading in consequence, to a condition of peace and well-being in the community. Apart from any outward influence, as far as we have data to guide us, and often, very often, in spite of such influence, the tendency of communities is to grow worse and not better.

A community necessarily consists of two classes, the governing and the governed. Now society is perfect, in other words civilization exists when a *harmonious co-relation of citizenship* exists, that is, when first, perfect harmony exists among the units of the governed body, and secondly, between the governed and the governing bodies. It may be supposed that all social and political relations began in the family, and thence widened out through the patriarchal form of government to the more general relation of states and kingdoms. Let it also be granted that much harmony exists in the family government, and that arising from the best motives, the mutual love and good-will of the members, yet it is certain that the harmony existing, or supposed to exist, in these circumstances does not long continue. As far as the representative of the parent is concerned, the parental instinct operates no farther than he can recall the parental relation. In the case of children, the sentiment of obedience and filial reverence is not unfrequently wanting in the son. Now in this consists the proof of my position. Natural affection almost invariably overcomes selfishness in the father and generally in the son. Selfishness as nearly uniformly overcomes all sense of parental responsibility in the kingly representative of the father, and generally, though not so universally, eradicates the sentiment of filial love (or loyalty) in the representative of the children. When this happens the after-history of that community may be forecast upon almost mechanical principles. Whatever semblance of civilization is manifested is not the result of a moral life acting within, bringing each individual into harmany with one grand law of right, and thus in harmony with his fellows, but rather the resultant of counteracting and (for a time) equilibrating external forces.

What is the history of any nation or kingdom of which we have sufficiently distinct records? Is it not this? It begins in a patriarchal government which rapidly develops into a tyranny. The popular element grows and a constitutional government is established. A farther increase of the popular element results in a republic, which ends in democracy and anarchy. Then comes the reaction. Some strong-willed and not over scrupulous man acts the father to the poor foolish children ready at this stage to buy peace and safety at any price, monarchy is restored, and the same changes are again rung, generally with accelerated speed. What is the bulk of the history of any kingdom, but the record of struggles arising from the selfishness of society, either between the members of the governed body or between the governed body as a whole and the government?

It is no objection to this that kingdoms and empires have existed for many centuries in comparative quiet and prosperity. It was a natural result of such a state. The selfishness of the people conditioned the selfishness of the nobles, and the selfishness of the nobles that of the people, and in this way a kind of equilibrium was maintained. Such a state indeed is the best imitation we can have of true civilization. It is a kind of compensation pendulum which may for a longer or shorter time produce fairly accurate results. But unfortunately for its permanency, the component elements do not consist of homogeneous metallic particles, but of unstable human quantities liable at any time to derange the equilibrium.

II. Nor was the germ of a better state of things found in religion. The religion of the majority of nations, ancient or modern, from an early stage of its history, cannot properly be separated from the social history of the tribe or clan. It may be broadly stated to have been the science of the religious life of the people. Like their social character it was the prevailing disposition modified and conditioned by innumerable external influences. The sturdy and practical Goth had a religion fierce and bloody as his own nature; the imaginative Celt had one of mystery and poetry; the luxurious Asiatic one of intense voluptuousness. Religion in this phase of its history could not of course have much influence in moulding the national character, save as the one re-acted upon the other.

But religion never long retained this purely national or social character. Priestcraft—understanding by that the establishment of a particular body of men in contradistinction from their fellows, for the purpose of directing and controlling men through the influence of the religious sentiment—always came to be employed as an engine of government. Men of fertile minds and strong wills took the religion out from the hands of the people, stamped upon it their own individuality, or even formed a creed more or less original, and for political purposes had it at once or gradually imposed upon the people, restraining, impelling or otherwise modifying the national and individual life. This practically is the form in which religion has always ultimately existed. And the priesthood to whose keeping the religion was entrusted, as distinct from the laity, have ever exerted a most powerful influence upon the minds of men.

Has religion then in this form exercised a civilizing effect on the human race? It has made a Spain, a Turkey, an India, with what power of self-government or what scope for it among the people let history tell. No! religion in this form has not helped to develope civilization —has not enabled men to behave like rational beings and good citizens. On the other hand the evils it has inflicted are incalculable. Who can describe the woes which priestcraft, under the cloak of religion, has inflicted upon man, what blood it shed, what minds it polluted, what homes it desolated, what hatred and passion and envy and lust it fostered and brought to maturity. Among the heavy curses which have fallen upon men, among the darkening, enslaving, brutalizing influences brought to bear upon life, human selfishness, in the name and under the form of religion, has been the greatest.

But this aspect of priestly systems of Religion is too sad to pursue farther, and indeed is aside from the object of the lecture. It had better and nobler phases. It would be unjust and untrue to deny that there have been under all forms of religion, self-denying and earnest men, fired with love and zeal for the permanent good of their fellow-men. And where such zeal and love existed good results have followed. Men permitted themselves to be led by one they loved and admired, and were thus restrained from evil and urged on to good as far as the teacher knew how to lead them. But it was was not self-government. It was not the law of an inward life, but the rule of external power, and ended with the personal influence of the teacher. Priestcraft is essentially and in principle opposed alike to Christianity and to human progress. If men were tigers or horses it would answer the purpose—it is all that could be done for them—to have a few beings of a higher nature to cage the tiger and hold the reins of the horse. But then, farewell to progress! Men, however, are not wild beasts or lunatics, but only children. Very foolish and very wayward children the majority are, but still human children, having the capacity of being taught, and increasing in this capacity when under proper training from generation to generation. The object of any religious system then ought to be to train man up to that point—the highest of human perfectibility—in which he is brought into harmony with truth, justice, love and goodness. The idea involved in a priesthood of the permanent superiority of a certain caste over their fellow-men, and the impossibility of men as a whole ever rising to the dignity of that caste, is incompatible with improvement. The object is not the implanting and perfecting of a self-regulating power within each individual that the whole community may consist of harmonized units, each having the principle of *kinghood and priesthood* in himself, but by means of a separate class, naturally and necessarily in all such cases not materially different from their fellows, to influence from without the mass of men. It is impossible therefore that a religion carried on by means of a human priesthood can ever forward the great object of civilization or form even at the best but a very elementary moment in human progress.

What have the religions of India with their elaborate priestly systems done to raise the people to ideal civilization? You know. It has fostered and brought to maturity, if not instituted, an endless sub-division of classes until the Hindoo race, instead of being one compact and united nation is broken up into an infinite number of disconnected, discordant and antagonistic elements. It has disinherited woman from the noble position assigned to her by her Creator as the friend, comapanion and connsellor of man, closed upon her the gates of knowledge and intellectual improvement, and reduced her to the position of a slave. It has countenanced or introduced customs so hideous in their cruelty, that no Hindoo in the least degree freed from the thraldom of superstition, can think of them without a feeling of shame. It has hidden the living and the true God behind a multitude of deities, and taught men created in the image of God, taught them, by what manner of sophistries it matters not, to prostrate themselves before painted images and hideous misshapen stones. It has taken away the manhood of the people and keeps them from age to age in the condition of children who dare not act nor speak nor think apart from their priests and their religion.

What other religious system which now exists or ever existed has in the least degree accomplished or set out with the object of accomplishing the emancipation of man from the thraldm of vice, ignorance and moral slavery? Not one. History raises its impartial voice in unmistakeable evidence on this point. They have been the engines of oppression, the instigators of crime and bloodshed, the unchanging foes of human equality, freedom and progress. But they have done little for the advancement of man. What is the world better, to-day, save as Christianity has made it better for all the religious systems, and all the priestcraft which ever existed? Nothing.

Priestcraft even if it set out with this intention is utterly inadequate for the work. It is Phaeton attempting to guide the steeds of the sun—ultimate and certain ruin at least for the driver. Human aspirations, as much as human passions are too strong for the guiding and restraining hand of any one but God.

III. It may be said that it is unfair to represent political or religious systems, so generally the tools of tyranny and power, as the true moments of civilization, or make the end they aim at the only standard by which to judge of all efforts made for the good of man. We must look rather to the great apostles of philosophy who have from time to time appeared in all countries, and regard their life and teaching as the means of judging what other systems than Christianity have attempted or were capable of accomplishing.

I have no objection to take this view of the case. Let us then regard all political and religious systems either as stupendous structures of selfishness and tyranny or as rude ineffectual efforts of the human mind to right itself, and endeavour to find in philosophy the true spring of civilization.—*(To be continued).*

Correspondence.

To the Editor of the "Bombay Guardian."

My Dear Sir,—You are already aware that we have entered on what threatens to be one of the most trying periods of famine known in this part of India. Considerable distress already exists, even in the Ajmere province, but as yet it is most felt by the crowds of strangers who have fled from their homes in despair of surmounting the calamity there. It will probably require one or two months still to bring fully to light the magnitude of the crisis which we have to face, and then we may anticipate at least 5 or 6 months of terrible distress. It is hoped that to a considerable extent Government works and Government alms may meet the destitution of the actual population of this province, but those in authority distinctly announce that they contemplate only these in the schemes which are being set on foot. And already many even of these are without employment. What therefore is to be done for the throngs who are casting themselves upon the mercy of the district to whose rulers they look as their one remaining hope. In their own countries they have heard the fame of English beneficence and they have come to prove it. If it be within the power of Christian Charity to devise other means by which the excellence of our holy religion may be displayed and the lives of multitudes be saved, surely we are called upon to do it now. We do not blame our authorities for the course which they have chosen; it is natural and right, that those who have been entrusted to them as subjects should have their first attention, and if need be monopolize their care; and it is with the sincerest pleasure we testify, that so far as we can see God has blessed us with men at the head of affairs who will turn the resources of their position to the best advantage in mitigating the calamity which He has been pleased to send upon us. But their candid admission that they cannot assume the responsibility of providing work and food for those who come from far, is a manifest call to those who occupy an independent position to take the work in hand so far as God may grant ability to do so. Under this conviction my brother and myself have undertaken responsibilities connected with the supply at this station, of necessary labour to those who are able to work and free provision to those who cannot, from which in ordinary circumstances we would have shrunk. At present we have over 350 persons employed in a variety of works, some of which we would never have thought of but as the means of affording a living to those who, so far as we can see, would otherwise be left to perish. The wages given are much below those invariably received in the Government works at present going on in Camp, which is a fair test of the actual need for this supplementary employment. Indeed, the people are paid according to the very lowest figure consistent with the preservation of life and health, but feeling that even this small pittance secures them from actual starvation they seldom utter a word of complaint. Large numbers of them are old worn out people and children, who in no circumstances would be employed by the native contractors of the Government works. We began by taking in one family or two fully two months ago, of which one or more members were in need of medical treatment, giving the healthy members work to do till their relatives recovered When these were dismissed others similarly circumstanced were received to be sent off in their turn, but by and by tidings began to spread that work was being given to the strangers in the mission compound, and gradually applicants became more numerous; and after satisfying ourselves that they could not obtain work elsewhere they also were admitted. Under the impression that for Camp people there was abundance of work elsewhere we for a time refused to admit them among the strangers, but from this position we were soon driven as our Cantonment Magistrate, Captain Shuttleworth, frankly owned that he could not furnish work for the large numbers whose usual employments had failed them. The result has been that already fully one hundred residents in Camp or in villages at hand have been employed, as being almost equally necessitous with the strangers who come from native states. About 100 of those engaged have come from Tonk, a small state which two months ago was supposed to afford so suitable a refuge that multitudes were hurrying toward it from Marwar. Many continue still to come from it and other states, some of whom are actually sinking from starvation. Since I sat down to write a company has just arrived, some individuals of which with difficulty made their way to the mission bungalow, being exhausted from want of food. After eating something and feeling revived, one of them has set off again to seek a child who had strayed from them by the way, but whom in consequence of exhaustion they had been forced to leave. This is no solitary case. From these and other facts which I might multiply, it appears that the task we have undertaken is not a self-imposed one. It has been *forced* upon us, and that in a way which has left us no alternative but to take it up or feel condemned of neglecting a solemn duty. We have therefore endeavoured to take it upon us cheerfully assured that we will not be deserted in midpassage by Him who has bid us "go forward." We cannot long of course sustain the burden single-handed. Our daily expenditure now reaches about 40 Rs., a sum more than double our united salaries, but we feel assured that He whose are the silver and the gold will incline the hearts of many whom He has made stewards over these His treasures to lay them out ungrudgingly to relieve the growing distress. The large numbers which are being brought daily into contact with the missionaries, as already indicated, afford an excellent field for Christian effort; and should our hands be ably supported in the present crisis, we feel assured that it would tell powerfully on the future of the mission here. For, in the first place it would enable us to retain under Christianizing influences hundreds of people most favourably situated for receiving profitable impressions, and who on returning to their own countries might thereby be fitted to disseminate some knowledge of Christianity, as it commends itself both in theory and practice. And in the second place it would afford an opportunity of setting before the native population of Nusseerabad itself an illustration which could hardly be misunderstood of Christian benevolence, as they see themselves that the starving crowds are not employed on works from which we are to derive any personal gain, but on schemes for the most part of public utility as those on which we have already entered with the co-operation of Captain Shuttlworth.

I am, yours very sincerly,

Gavin Martin.

Nusseerabad, November 30, 1868.

Epitome of News.

SATURDAY, December 5, 1868.

—One Walker, an American, in the service of the King of Burmah, refused to take an oath binding him to fight for the king, and was therefore brutally beaten, and imprisoned. He made his way to Rangoon and now invokes the interference of the American Consul at Calcutta.

—Another of the S. P. G. Missionaries has been appointed a Chaplain in the Bombay establishment—the Rev. J. Higgins.

MONDAY,—December 7.

—*Overland Mail*, Nov. 13th. "The ex-Queen of Spain has arrived in Paris.

The party in favour of a republic in Spain is reported to be gaining strength daily, but order and quiet prevail at present throughout the country. The issue at Madrid of Treasury Bonds has been attended with satisfactory results.

General Prim has forbidden the soldiers to take part in political meetings. No advance has been made in the selection from the numerous candidates of a successor to the Crown.

The King of Prussia's speech has been generally viewed with favour throughout the Continent.

Commerce was by latest advices quite at a standstill in Ecuador. Money for the relief of the sufferers was arriving.

Important speeches were made at the Banquet at Guildhall, on Lord Mayor's Day, by Mr. Disraeli, Mr. Reverdy Johnson, and others. Some portions of the Premier's speech have occasioned much comment in Continental journals.

Sir. Roundell Palmer has retired from the contest for the representation of Oxford university.

The Commissioners appointed to enquire into the failure of the Bank of Bombay have commenced their sittings. Mr. S. D. Birch and Mr. F. L. Brown have been under examination.

Lord Augustus Loftus, the Right Hon. Sir Joseph Napier, Bart., and Sir James Fergusson, Bart., have been sworn Members of the Privy Council.

The Marquis of Hastings died in London on November 10.

The Shrewsbury Cup has been won by *Romping Girl.*

With reference to these last two items we make the following extract from the *Times*:

"There are some unhappy occasions when it becomes a duty to depart from the charitable rule of saying nothing but good of the dead. Where the life has been public, and has entailed public consequences, we are justified in speaking of its real character, and plainness may be necessary both to prevent misapprehension in the present and to afford a warning for the future. The death of the Marquis of Hastings is announced this morning. His name has of late been notorious in connection with the turf, and our readers are too familiar with the transactions of the last few months of his life. Only five years ago he attained his majority, and assumed the honours of about a dozen peerages, with a fortune fully equal to his rank. He at once betook himself to the Turf; he made at the outset two or three successful ventures, and his natural propensity was thus unfortunately stimulated. In Turf language, he took to 'plunging'—in other words, to wholesale and reckless gambling. He bought horses at sums before unheard of, and backed them for amounts hitherto unknown. He acted as if racing had been invented for no other purpose than to dissipate wealth, and he fell into the hands of those people who think that the chief use of the sport is to scatter wealth among themselves. The fatal 'plunge' in such a course is sure to come at last. In the Derby of last year the marquis lost a fabulous sum, and after selling a splendid estate, was still obliged to place himself under the power of the moneylenders. He was no longer his own master; and whatever the truth about the suspicious transaction of the current year may be, the marquis can hardly have been responsible for them, since he was but the tool of others. This year's Derby proved another ruinous defeat, and must have left him nothing that he could call his own. The ancestral estate is believed to have been secured to his family, through the purchase of his reversionary interest by his sister; but nothing else is saved out of the wreck. His personal expenditure was as extravagant as his public gambling, and he was as prodigal of his honour as of his wealth. A lady of great beauty and rank had married him under very extraordinary circumstances; but he seemed to own no obligations either to morality or to respectability, and his private conduct was not even redeemed by privacy. The end has soon arrived, and the bearer of a dozen peerages, the descendant of a family which dates from the Conqueror, the owner of the princely fortune, the possessor, in a word, of everything that rank, family, wealth, and marriage can bestow, has died at the age of twenty-six, ruined alike in health, in honour, and in estate A short five years has rendered the name of the Marquis of Hastings a byword

has reduced the marquis's estate to be the prey of unprincipled speculators, and has consigned the marquis himself to an untimely and unhonoured grave."

—The question of woman franchise has now been settled by the tribunal appointed to decide on appeals from the registration. In spite of the learning, the arguments, and the eloquence, of Mr. Coleridge who appeared as the advocate of women's rights, the judges were unanimous in denying the legality of the claims set up on behalf of the gentler sex.

—In Paris we learn the chief topic at present commented on by the press, and discused by the public, is the proceeding by the Government against those journals that have advocated subscriptions for raising a monument to the memory of M. Baudin, who, on the occasion of the *coup d'état* of December, 1851, was shot down in a barricade while opposing the soldiery. There is great excitement on the subject, and it would appear that M. Baudin, seventeen years after his death, is likely to do the Government more harm than he could have done during his life.

—Power to buy land in Turkey is now given to foreigners.

—The Greek Patriarch at Constantinople denies the right of the Pope to summon an œcumenical council on his own authority, and declines the invitation to be present.

—Four members of the South Carolina State Legislature, Republicans, were brutally murdered in October, for their political opinions.

—A peasant has just discovered, in the village Idalion, in Cyprus, the cemetery of a town which formerly existed. The Consul of the United States caused some excavations to be made, which have brought to light several tombs in perfect preservation, from which have been extracted a large quantity of precious stones, jewels, coins, and vessels in gold and silver. At a further depth of six or seven feet, other burying-places have been found bearing Phœnician inscriptions.

—A decree has been published in Madrid which authorises the erection of a Protestant church.

—Telegrams from *New York, dated Nov. 9*, report fresh shocks of earthquake in the Pacific. A shock of earthquake occurred on Nov. 8 at Victoria, Vancouver's Island. It occasioned much consternation, but little damage. At the close of October a fourth tidal wave visited the Sandwich Islands. On the island of Hawaii it swept away large numbers of dwellings. At Hilo repeated vibrations of earthquake had been felt.

—*Friend of India*: "We agree with the *Englishman* that Mr. Maine has marred his Bill by offering to give up the provision which would allow the member of one caste to marry the member of another, however much the union might be contrary to orthodox Hindoo practice. He seems to us to attach too much importance to the hollow objections of the Baboo who, enjoying for himself in secret a liberty refused not only by caste but by morality, and believing nothing except that it is pleasant to gratify his passions, clings to a hypocritical conformity with Hindooism. He may be assurred that for one Hindoo who will either sincerely or hypocritically condemn the marriage of a Dutt with a Chatterjee, there are a hundred now and will be thousands hereafter who will bless the Government which made such liberty possible. We trust he will think better of this, or that the Council two months hence will see its way to maintain in its integrity this great measure which is another contribution by Mr. Maine and the Government of Sir John Lawrence to the cause of toleration in India."

"The *Hindoo Patriot* records the consummation of three great social reforms. An intermarriage, widow marriage and Bramho marriage, were accomplished last Saturday night by a happy union. A widower of the Sudgop caste, a progressive Brahmo, was united in wedlock with a Brahmini widow of about 16 years of age, the marriage ritual being performed in the new Bramho style."

"The proclamation condemnatory of missionaries which was recently posted on the gates of Shanghai, declares the 'Religion of the Lord of Heaven' or the doctrines propagated by European foreigners, to be a deception of the people and a poisoning of their minds with pernicious principles. The propagandists practise knavery and lasciviousness, deceive the people with hopes of immortality, and so utterly bewitch country people with intoxicating drugs that there is no hope of ever bringing them to their proper senses again. We may interpret the latter statement as a testimony to the lasting nature of Chinese conversions. But the charge against the missionaries does not end here. They are constantly kidnapping children whose eyes are scooped out and brains extracted to be mixed into stupifying drugs, and to be used in the transmutation of the metals."

TUESDAY,—December 8.

—Messrs. Stearns Hobart & Co, advertise that their semi-monthly line of steamers between Bombay and Suez will be resumed from the 5th of January. The new steamer *Magdala* made the run to Aden in less than six days. Another new steamer leaves England this month for this line.

—Dr. Bhau Daji is mentioned in connection with the Sheriffship for 1869.

—At the examination of Mr. S. D. Birch, Chairman of the late Bank of Bombay, before the B. B. Commission, a letter from him to Mr. Michael Scott, June 1st, 1864, was read, from which the following is an extract: the application is for Back Bay Reclamation Shares: "I am not very grasping, but if for this occasion only you will consider the president of the Bank of Bombay, the Accountant General and the Trainer of 'Raby,' that very fast horse, a swell, and allot him (6) six shares, I shall not object, as I can take that number up. I have gone in for a few Financial Associations sufficient to qualify myself for that London Board—and if I hear from you that I am likely to get a seat at the Asiatic Board I shall qualify for that. These will give me quite employment enough."

He got *eight* shares and sold them for a clear profit of three lacs.

—*Bombay Gazette*: "The most pleasing characteristic in Mr. Disraeli's chequered career, is the attachment he has always shown towards his wife. It is many long years now since Mr. Disraeli figured at Maidstone as a Conservative candidate side by side with Mr. Wyndham Lewis. He shared in the good fortune of his colleague and entered Parliament with him as member for Maidstone. When Mr. Lewis died, leaving a handsome fortune to his widow she married *Mr. Disraeli. Thus at a critical moment* in his career he became possesssd of a wife and a fortune, and he has always shown both his affection and his gratitude. Instead of taking a peerage for himself, and quitting the warmth of the House of Commons for the loftier but colder atmosphere of the Lords, he has obtained a title for his wife—the most graceful act in his public history."

WEDNESDAY,—December 9.

—*Times of India*: "Six years have elapsed since Government undertook the work of education in the Central Provinces. There are now 1,645 schools, attended by 67,490 pupils; and they are increasing as fast as the means of supporting them will permit. Of these schools, 832 attended by 42,921 pupils are entirely Government schools. There are now 131 girls' schools attended by 4, 238 girls."

—*Madras Times*: "We observe the announcement of the death, on the 4th ultimo, of the Rev. Algernon Peyton, the rector of the richest living in England—that of Doddington, including that of March, Cambridgeshire, which is returned as being worth nearly £8,000 a year. He had held the living since 1811—or only fifty-seven years, and derived an income during that period aggregating only £456,000! say Rs 45,-60,600. As Sydney Smith once observed:—'What a very pretty sum to commence the next world with.' The patron of this fat living is a Captain in the Life Guards, Sir H. W. Peyton. We fancy no one need now apply."

—At St. Andrew's dinner in Calcutta the Rev. Dr. Mitchell made an address on the Poetry and Literature of Scotland. We extract as follows: "We sometimes hear it said, that Scotland produces few first class men—especially, few first class poets. Our tall men, it is admitted, are among the tallest; but the giants are confined to other lands. For example, Shakespeare and Milton were English; so was Bacon; and Newton, though his grandfather was a Scotchman, was English too. Hence, it has been argued, that there must be some defect in Scottish mind, that renders it unequal to the very highest reach of thought. Well, let us look at this. It is evident that it is only once in a thousand years or so, that those rare and exquisite elements can be combined, that form themselves into the perfect orb of a great poet—a light which once kindled is thenceforword to shine throughout the ages, shedding selectest influence. We are all familiar with Dryden's epigram which enumerates only

Three poets in three distant ages born;

the list might fairly be raised to four or five; and of those immortal names, England remarkably enough, possesses two. But if Scotland come behind in this respect, so does France, and Spain, and Germany, and every country in Europe, except Greece and Italy.

"At this time, the great fight in philosophy is between the followers of two Scotchmen, Hamilton and Mill. Gentlemen, practical men may think that the straw which these intellectual giants persist in threshing yields very little of the golden grain which is the life of men; but the exercise is certainly bracing to the mental powers. and, at all events, it is something to know that, in these, the severest of all intellectual strifes, it is now—When Scot meets Scot, then comes the tug of war. In a word, gentlemen, I am pretty much of the opinion of the worthy Scotch gardener, who after a keen debate with an Englishman on the respective merits of the two countries, clinched the whole argument thus:—'Weel, weel, it jist comes to this, that for gardeners, and ministers, and a' kind of head warks, when ye want a rale first rate man, ye maun jist come to us.' (Cheers and laughter.) Is it not so, gentlemen? Scotch gardeners do both their head work and their handy work wonderfully well; and as for ministers, why, when she wants a first rate Archbishop of Canterbury, what does the Queen do? what has she done the other day? She just catches a Scotchman—when she is fortunate enough to get him to accept the distingushed office,—and England, as well as Scotland, says the choice is admirable."

THURSDAY,—December 10.

—*Times of India*: "The Guicowar of Baroda, under the shadow and protection of the English rule, and under Sir Seymour Fitzgerald's very eyes, is, if we may place any trust in the concurrent testimony which reaches us upon the subject, miserably misruling the wretched people over whom he exercises immediate sovereignty. Now what are our relations with the Guicowar, that we permit this misrule and these oppressions? He is maintained on the musnud by British forces, which protect him alike from the rebellion of his subjects, and from foreign aggression. Whatever treaty rights therefore may exist between this Prince and ourselves, it is certain that we have incurred grave responsibilities towards his people; for, while we permit him to misrule, we do not permit them to rebel. The position is fraught with so much dishonor, that it ought not to last another day."

Is the Resident doing what he might, to hinder this misrule? We are told that the Gaekwar remains in perfect ignorance of what appears in the papers about his Government.

—Messrs Soundy and Co's. store has been entered and a large amount of valuable jewellery stolen.

—*Bombay Gazette*; Next Tuesday week—three days before Christmas—His Excellency the Governor will open the Broach Exhibition. The ceremonial will be an event in the annals of Broach and will raise that quiet town, for a few weeks, to something of its ancient importance. The right bank of the broad Nerbudda will be once more thronged by a varied crowd, the town will be enlivened by festivities, and the pockets of the inhabitants will be replenished by contributions from the peaceful invaders. 'Peace hath her victories,' and the Broach Exhibition will be one.

FRIDAY,—December 11.

—*Times of India* "It is a curious 'sign of the times' that his Grace the Duke of Argyll, the new Minister for India, has a son serving as an assistant in the great China house of Jardine Mathieson & Co. We believe that Sir John Lawrence also, the Governor General of India, has a son serving in the same way in Messrs. Smith, Fleming & Co.'s office (W. Nicol & Co.) in London. This must be very, terrible in the eyes of 'the old county families' of England, but it seems to us exceeding healthy and wise. The truth is 'the old country' is being somewhat Americanized, and for ourselves, we look upon the process with a good deal of belief in it"

—Deaths last week, 285.

—Captain Page died in the Madras Hospital, Nov. 27th, of the wounds inflicted by the seaman that stabbed him.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

—*Bombay Gazette*: "The European portion of the Uncovenanted Service has been filled with dismay through the doctrine propounded by Sir Stafford Northcote in a despatch which we published on Saturday. The intentions of the India House seem to be far gone in favour of natives. Even the Covenanted Civil Service is to be restricted to the few appointments reserved to them by the Act of 1861. These comprise only the offices of Member of Council, Commissioner, Collector, Judge, their Assistants and Secretaries to Government in Regulation Provinces."

—Captain Rogers, of the *Western Empire*, shipped a number of men in Bombay last August. They refused duty, went to gaol and were put on board in irons. At sea they mutinied and attempted the life of the Captain. The mate took command, the Captain allowing himself to be put in irons, and the vessel (bound for Callao) put into Hobart town. The men are to be tried.

TELEGRAPHIC NEWS

London, Dec. 1st.—The Spanish Republicans have expressed their displeasure at the Monarchical demonstration that recently took place at Valladolid. The Government has stringently ordered Prefects of the Provinces to prevent disturbances.—The Conservatives have carried the elections for Mid Somerset and the West Riding of Yorkshire.—The Indian Transport *Jumna* has left Suez for Bombay.—Lord Napier of Magdala has been visiting the Suez Canal.—The steamer *Bengal* with the Outward Indian Mails of the 20th ult. left Suez for Bombay at 2 P.M. on the 30th idem (20 hours after contract time.)

2nd.—Earl Mayo and Lord Napier embarked at Suez yesterday on board the steamer *Feroze.*—Mrs. Disraeli has been gazetted Viscountess Beaconsfield.

3rd.—A Circular has been issued to-day, by Mr. Disraeli and the Ministry, in which they state that they feel it due to their honour and policy to resign office.—It is believed that Mr. Gladstone will succeed Mr. Disraeli as Prime Minister.—The Result of the Elections to the present time shows that 384 Liberals and 272 Conservatives have been returned to Parliament.

4th.—The Queen has summoned Mr. Gladstone to form a Cabinet upon the recommendation of Mr. Disraeli.—The Bombay Bank Commission resumed its sittings yesterday. After the conclusion of the day's proceedings Sir Charles Jackson said he hoped to close the sittings on Thursday next the 10th instant.—A demonstration took place yesterday at the Outmarte (? Montmartre) Cemetery on the anniversary of the death of M. Baudin (who was killed on a barricade in the Faubourg St. Antonie on the 3rd December 1851.) —Chief Justice Cockburn will probably be appointed Lord Chancellor.—Mr. Gladstone is consulting with Earl Granville, Earl Clarendon, snd Mr. Cardwell, regarding the formation of the new Cabinet.—During the demonstration at the Montmartre Cemetery on the 3rd inst, 62 persons were arrested.

5th.—Mr. Gladstone has to-day proposed to Her Majesty that the new Cabinet shall be constituted as follows: Earl Clarendon, Secretary of State for Foreign Affairs.—Mr. Robert Lowe, Chancellor of the Exchequer.—Mr. John Bright, Secretary of State for India.—Right Hon ble E. Cardwell, Secretary of State for War.—Mr. H. C. E. Childers, First Lord of Admiralty.—Sir William Page Wood, Lord High Chancellor. Earl Russell would then have a seat in the Cabinet without office.—It is rumoured in London and on the Paris Bourse that a rupture has taken place between Turkey and Greece. The rumour, however, requires confirmation.—Mr. Seward requires that the question of the liability of England for the depredations of the *Alabama* shall be settled by a Commission instead of by the King of Prussia. —The homeward Bombay mail of the 21st ultimo reached Suez on the 3rd instant.

6th.—*The Observer* of to-day states that it has been definitively settled that the Duke of Argyle will be the new Secretary of State for India, and that Mr. John Bright will be the President of the Board of Trade.—The same paper says Earl Granville will be Secretary of State for the Colonies, Mr. Chichester Fortescue for Ireland, and the Hon'ble Henry Austin Bruce, Secretary of State for the Home Government.—The other members of the Cabinet would be the same as those whose names were given in yesterday's telegram.

Miscellany.

—*London Review*: "Probably few of our readers are aware of the large number of Secular Societies that exist in London and the provinces The object of these curious little societies is to propagate, by lectures and discussions, various forms of religious free thought, and generally the most violent and extreme forms. In a recent number of the 'National Reformer' edited by Mr. Bradlaugh we find a long list of Secularist halls and clubs, with a brief account of subjects discussed there on recent occasions, or to be treated on future evenings. At Paddington, Mr. Maughan lectured on the 'Opponents of Secularism,' and Mr. Pattison 'made a very rambling speech in defence of Christianity. At the Sabbath London Secular Society, a gentleman rejoicing in the potent name of Earwaker boldly attacked St. Paul, whom he denounced as a theologain who wrote 'false, absurd, and inconsistent doctrines,' and as an ultra-Tory in politics. We find the same Mr. Earwaker supporting Mr. Bradlaugh's candidature before the North London Secular Society; and in the same place Mr. Myles McSweeney (the Secularists are unfortunate in their names) is, or was, to lecture on 'The Historical Jesus.' The chairman of the Deptford and Greenwich body asked whether if there was no Saviour (as appeared to be the general opinion of the meeting), clergymen of all sects were not getting money under false pretences, for which offence they should be sent to keep company with Madame Rachel. Before this society Mr. Maughan announced to lecture on a singular subject, propounded in the question.—'Can there be a religion without the belief in a God as its basis?' So much for the gentlemen, but the fair sex are not inactive, for certain 'ladies of freethought principles' propose to establish a Ladies' Secular Club. Among the Ladies interesting themselves in this project are Mrs. Bradlaugh and Miss Emily Faithfull. The latter name, by the way, seems to be as inappropriate as that of Dr. Priestley. Seriously, however, these movement, in the direction of free thought have an interest for all students of the time which should not be overlooked."

PASSENGERS SAILED.

Per *Salsette, Dec. 5th*:

For Marseilles.—Mr. Maccall, Captain Chaine, Mr. Jopp, Mr. Gatacre, and Mr. Roe.

For Southampton.—Mrs. Campaon, Mrs. Logan and Child, Mr. Frederick Parker, Mrs. Wrigley, Mr. James Wrigley, Mr. Seth Wrigley, Mr. Leacock, Dr. Meehan, Dr. Simpson, and Mr. T. Armstrong

For Suez.—Colonel Jones, Mr. J. H. Madie, Colonel and Mrs. Walter Birch, and Captain G. C. Depree.

PASSENGERS ARRIVED.

Per Sumatra, 5th:

From Southampton.—Mr. Giles, Mr. McGregor, Mrs. Kipling and 2 infants, Mr. Marval, Mr. W. Henderson, Mr. R. Reynolds, Mr. J. R. Bell, Mr. J. A. Coglan, Mr. H. W. Cliff, Mr. C. R. Gael, Mr. J Brassington, Mr. T. W. Miles, Mr. W. C. Owen, Mr. W. J. Clerk, Mr. C. H. Crondace, Mr. A. D. Fox, Mr. J. A. Reade, Mr. W. Richardson, Master Showers and European female servant, Miss Ravenhill, Miss Burzorjee, Mrs. Burzorjee and 8 children, Mr. Lucien de Souza, Mr. E. Vickers, Lieut-Colonel and Mrs. Newall, Mrs. Brassington and infant, Mr J. D. Walker, Mrs. Weir, and Mr. H. J. J. Gibbins.

From Marseilles.—Mr. J. C. Wardlan, Mr. F. C. Marval, Mr. E. Cordeaux, Mr. A. W. Roghe, Mr. J. A Crawford, Mr. and Mrs. Ventz and infant, and European female servant, Mr. and Mrs. R. White, Miss White, Mr. R. W. White. H. D. E. Forbes, Lieut. and Mrs. Cahill, Miss Bull, Mr. Bull, Mr. and Mrs Dick, Miss Buchanan, Mr. C. Rigot, Mr. H. Vagel, Mr. E. B. Baker, Mr. C. G. Baker, Mr. J. F. Watkins, Mr. G. R. Ovans, Mr. Forrest, Col. and Mrs. Smythe and European female servant, Mr. and Mrs. Watson, Mr. R. Smeaton, Mrs. Collett, Mr. J. L. Gallott, Mr. Brooks, Mr. Brown, and Lieut. and Mrs. Pridden.

From Suez.—Mr. W. M. Aitken, Col. and Mrs. Briggs, Miss Wood, Mr. J. R. Scott, Mr. Maclean, and Mr. J. C. Whyte.

From Aden.—Mr. Vaussonjee Dayall and Mr. Mahomed Cassum.

DOMESTIC OCCURRENCES.

MARRIAGE.

CARTER—MARSHALL—Dec. 7th, at the Fort Chapel, by the Rev. Charles Cooke, William Henry Carter, Esq., Commander ship *Helen R. Cooper*, of New York, to Miss Mary Lodoiska, eldest daughter of Mr. George Marshall, of Bourbon.

DEATHS.

LOWRY—Sept. 23rd, at Coconada, East Indies, Edward Arthur Lowry, of the ship *Cheviot*, the only son of Captian C. Lowry, late H. M. 25th Regt. B. L. I., aged 18 years.

WATSON—Dec. 6th, at Chinchpoogly Hill, Elizabeth Marian Watson, infant daughter of James L. Watson, Esq, Executive Engineer, Madhopoor, Punjaub, aged 6 months.

WOOD—November 27th, at Bandora, the wife Mr. G. S. Wood, B. B. and C. I. Railway.

WATSON—Dec. 7th, at Egutpoora, of dysentery, Alice, the beloved wife of Mr. Joseph Watson, Engine Driver, G. I. P. R.

Advertisements.

BAZAR OF LADIES' WORK, ETC.

AN extensive Sale of valuable Ladies' Work, embracing handsome cushions, children's dresses of all kinds, and a large and varied collection of useful and fancy articles, toys, photographs (Indian and European), engravings, books, working-materials, etc etc., will be held at the Free General Assembly's Institution (entrance from Girgaum and Khetwadi) on Thursday the 17th and Friday the 18th December, between the hours of ten A. M. and six P. M. each day. The whole proceeds will be devoted to the support of Native Female Schools and other kindred purposes.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.
Young People's Pocket Book Almanac for 1869	0	12
People's Almanac, interleaved	0	2
Homeward, or the rest that remanieth, a Memoir	2	3
The Huguenot Family in the English Village, Sarah Tytler	3	12
Yesterday, To-day and Forever, A poem in 12 books, Rev. E. H. Bickersteth	3	12
The Dawn of Light, a Story of the Zenana Mission	1	4
On the written Word, Rev. J. Oswald Dykes.	1	9
Goulborn's Thoughts on Personal Religion	2	3
Taylor's Holy Living and Dying	2	0
Angus' Hand Book of English Tongue	2	8
do. Bible Hand Book	2	8
do. do 8vo.	5	0
do. Handbook of English Literature	2	8
Milner's England	2	8
do. Un. Geography	2	8
Cowper's Letters	2	0
Cowper's Truth and other Poems	0	6
Colored Picture Cards, in packets, illustrating Pilgrim's Progress, Kings of England, Scripture Nationalities, Animals, &c.		
Packets of illuminated Texts	0	8
Large Variety of Children's Books		
Dr. Howson's Scenes in the Life of St. Paul, imp. 8vo. Engravings	3	0

Depository, Verge of the Esplanade.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.

Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. Dubois' Du in connection with the School held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

BOMBAY GUARDIAN. Terms of Subscriptions Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor, *Bombay Guardian*, Tract and Book Depository." Payments may be made to Mr. Timothy Theophilus, T. & B. Depository.

Printed and published for the Proprietors, by JAMES PEARSE, Manager, at the ORIENTAL PRESS, Jail Road, Bombay—December. 12th, 1868.